1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

837 whether in the husband or the wife, appears to be unknown, and I was very careful in my inquiries on this subject. Had it existed, the neighbouring Sinhalese would have had no hesitation in accusing them of it, but I could not obtain a trace of it[1]."

762 The only case of suicide of which we heard took place in connection with a breach of the common rule of conjugal fidelity. 837 Tissahami, the husband of Kumi, younger sister of the headman of the Bandaraduwa Veddas, carried on an intrigue with his *naena*, an unmarried girl named Kirimenike. When his wife who was not one of his *naena* discovered the intrigue, she scolded her husband most unmercifully, "Why go to another woman while I live?—better to have gone to your mother than her." Although his intrigue with Kirimenike was of old standing, Tissahami was so upset with the disgrace of publicity that he killed himself in the compound outside his own hut early one morning. He had a gun, and holding the muzzle to the suprasternal notch, he pulled the trigger with his toe. The dead man's [626] relatives were very angry with Kumi for driving him to desperation but they did not threaten her, nor in any way molest her. Kumi and Kirimenike belonged to the same *waruge* (Morane) but were unrelated. Kirimenike subsequently married a Vedda, and went to live at Syringawala where she remained until she died.

562 609 In every respect the women seem to be treated as the equals of the men, they eat the same food; indeed, when we gave presents of food the men seemed usually to give the women and children their share first; the same applies to areca nut and other chewing stuffs. The women are jealously guarded by the men, who do not allow traders or other strangers to see them, and those at Sitala Wanniya were too shy to visit our camp, though they welcomed us to their cave, and the dances performed for our benefit took place in the dense jungle so that the women might be present and partake of the food offered to the *yaku*. We had offered to clear a space by our camp where the light would have been better for photography; however, the

[1] J. Bailey, "Wild Tribes of the Veddahs of Ceylon," 1863, *Trans. Ethnol. Soc.* Vol. II, p. 291.

5: Spinel D-5 (ca. 1920) 1945 AX5 Vedda AX5

582 The correct Vedda marriage is that between the children of a brother
835 and sister. A marriage between children of two brothers or of two sisters is regarded as incest. And here their standard is higher than ours.

587 Marriage for the Vedda is a very simple affair. Suthubanda, for instance, espoused a widow in his household. When she was freed by the death of her husband, it was right that he should take her, and he made no demur, though she was old and ugly and he young and robust.
583 Kaurala went to the younger of his two wives with a length of cloth, a bead necklace, a bangle and two hair pins, and brought her away. Gama, whose wife was an orphan of Henebedde, did much the same. But
591 the rule is that a man should cast in his lot with his wife's people. Then, the morning after marriage the pair go into the jungle and bring home, it may be a *kanava* comb, a monitor lizard, or some yams, and thus the common life begins.

585 The waist-string plays as important a part in Vedda matrimony as
291 does the ring in ours. When a woman has tied round the waist of a man a string of her own twisting, he becomes her husband. This string, some six encircling loops, lasting practically a life-time, is made of *niyande*
[283 (bow-string hemp), the long bayonet-shaped leaf of which is shredded
284] to fibre by being drawn repeatedly between the palm of the hand and a bare branch.

586 Divorce is as informal as marriage; the woman being merely returned to her parents or requested to go to whomsoever she chooses. But the Vedda is not, as a rule, unreasonably capricious in the exercise of his power; he has too great a sense of responsibility and of fair-play towards the mother of his children and partner in his toil. A lad I knew blew
● 762 out his chest with a gun, from remorse at having taken to himself two sisters who continually quarrelled with each other over his affections.

593 A Vedda will not hesitate to chastise his spouse when necessary; but that, after all, is only a mark of affection! We saw one belabour his wife unmercifully because she would not let him accompany us; she took all the beating she got, but had her own way in the end.

551 These people do not address their women-folk by name. Ask a man to
515 name his children, and he will stutter and stumble at the task. A Vedda hails his wife somewhat as follows: "What are you doing there? Come here and break my head." This apparently suicidal request is only his way of requesting her to perform the delightful uxorial duty of cleansing his hair of vermin.

614 The Veddas of Bingoda claim to be of the Morana *waruge*, the best
565 Vedda clan. Those of Danigala, of the Unapane clan, come next. But
515 for the Veddas of Henebedde the Bingoda folk profess disdain, calling them *Uro* (swine) and *Waliyo*, and saying it was their duty in old-time to pour water on the Morana's hands when they had fed. How much water these Moranas themselves use we have yet to learn; for, if the saying be true, that the worse the odour the better the Vedda, then the Veddas of Bingoda are aristocrats. What a thing is human nature after all, when even this wretched little remnant of humanity, without a rag to their bodies claim social precedence over each other?

614 There are nine Vedda clans or *waruges*; and each has its own story:
173 The Morana *waruge* was so called by a Sinhalese king who yearned for the *mora* fruit when it was out of season, and had his want proclaimed.